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DELIVERED TO THE

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THE DIOCESS OF CLOYNE,
AT THE ORDINARY VISITATION,

ON THE THIRD OF JULY, 1793.

BY

RICHARD, LORD BISHOP OF CLOYNE.

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The Clergy of the Diocese of Cloyne.

REVEREND BRETHREN,

HAVING been prevented, by ill health, from meeting you at the last visitation, I can only judge of the state of the diocese from the report of your late visitor. But such was his representation of the general regularity which he found, that I should not have troubled you with any public address; had

had our situation remained the same, as it was when I left you. But, during my absence, there has occurred a considerable change in circumstances, which affects materially the discharge of some branches of our parochial duty. On this subject I think it necessary to offer to your serious consideration, a few reflections.

FAR be it from me, for it would ill become this meeting, to enter into political discussions; or appear to canvass the proceedings of the Legislature. It is by no means our province. It is our duty to submit to the power *ordained of God*; to pay a deference to the wisdom, and to judge favourably of the intentions of our Governors; *to study to be quiet, and do our own business* (that business being the first of all occupations, the promotion of religion and virtue!) and to improve

prove every publick regulation, as much as possible, for that noble purpose.

THE aim of the new arrangement in the polity of this kingdom, is to unite the inhabitants of different religious persuasions in the support of the government of our gracious King, and the preservation of our invaluable civil constitution. An object most deeply interesting to the publick weal, and one of course, which demands our most strenuous exertions. Now such a co-operation cannot be effected without reciprocal cordiality; and this cordiality is recommended by our holy religion. It is indeed the spirit of the gospel. How does our divine Legislator exemplify to the *Jews* the love of our neighbour? By the kindness shewn to one of their nation by a *Samaritan*, with whom their bigotry forbade them to hold any social intercourse. How does

does *St. Paul*, the apostle to us of the *Gentile* world, describe the state of a regenerate christian? “We have put on,” says he, “the
 “new man, which is renewed in knowledge,
 “after the image of him that created him;
 “where there is neither *Greek* nor *Jew*, cir-
 “cumcision nor uncircumcision, *Barbarian*,
 “*Scythian*, bond nor free; but Christ is all,
 “and in all. Put on therefore, (as the elect
 “of God, holy and beloved) bowels of mer-
 “cy, kindness, humbleness of mind, meek-
 “ness, long-suffering; forbearing one ano-
 “ther: above all things, put on charity,
 “which is the bond of perfection; and let
 “the peace of God rule in your hearts, to
 “the which also ye are called, in one body.”
 How does the same apostle direct *Timothy* to
 proceed in the business of his ministry?—
 “Avoid foolish and unlearned questions,
 “which engender strife. The servant of the
 “Lord

“ Lord must be gentle unto all men—apt to
 “ teach,” yet “ patient in meekness, instruct-
 “ ing those who oppose themselves.”—There
 cannot be a set of rules better adapted to
 reconcile personal kindness with discordant
 opinions, more apposite to our situation, as
 the established clergy in this kingdom, or
 better calculated to promote the cordial union
 of all denominations of christians, aimed at
 by those who are set over us in the state.
 Perfectly conformable to the gospel spirit (in
 this, as well as every other instance) is our
 ecclesiastical constitution ; which required you
 all, at your admission to the sacred office of
 priesthood, to engage that you would “ main-
 “ tain and set forward, as much as in you lieth,
 “ quietness, peace, and love amongst all chris-
 “ tian people, and especially among them
 “ that are, or shall be committed to your
 “ charge.” And in the daily service of our
 liturgy,

liturgy, we accordingly pray, that the Catholick Church “ may be so guided by God’s “ holy spirit, that all, who profess and call “ themselves christians, may hold the faith,” not only in righteousness of life, but (as St. *Paul* had advised the *Ephesians*) “ in unity of “ spirit, and the bond of peace ; and that all “ they who do confess God’s holy name, may “ live in unity and godly love.” Such sentiments are, I doubt not, at all times prevalent in your minds ; but the present moment calls for a zealous and publick display of them. To forward this *peace and love among christian people*, our Roman Catholick brethren have made a very laudable and conciliatory advance, by a publick disavowal of such temporal claims, and religious dogmas, as have formerly inspired, and could not fail of inspiring, distrust and apprehension into the minds of Protestants. This measure, at the same time that

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it evinces their prudence, should be received by us, as an unequivocal offer of fraternal affection. It is all that can be done on their part; and we should meet it with readiness and cordiality. We should banish from our minds all distrust; every hereditary or personal prejudice. We should welcome, and (much as in us lies) hasten the approach of that happy moment, when our united efforts shall be made to effect, what should be our common objects:—the promotion of virtue, the suppression of immorality, the relief of distress, the execution of the laws, the support of the King's government, and the preservation of a political constitution, better calculated than any other that ever existed, to secure civil and religious liberty; to unite private happiness with public prosperity; to watch its interests with a jealous eye; to guard it against sedition; to preserve it invio-

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late from innovation. To warn our respective flocks, that changes grounded on mere speculation, are the offspring of inexperience and presumption, if not of malevolence; and almost always the parents of confusion and misery: to impress particularly on their minds, the necessity of cementing indissolubly that auspicious connexion with *Great Britain*, which is the only security of the happiness of both kingdoms; especially of the weaker State, whose very existence depends on it's forming a part of this *powerful* empire.

WE should by no means employ our time in endeavouring to prove, that the present professions of the Roman Catholics of this kingdom, vary from the ancient doctrines and practices of the Church of Rome. Nor are we called upon to reconcile variations with the belief of an infallible guide. Such
researches

researches may gratify (and not improperly) a learned curiosity; but the result should be confined to the closet. Some years since, when our establishment was attacked with savage violence, and those obnoxious tenets were still uncontradicted, I thought it my duty to stand forward, and to produce them to the world. I submitted patiently to (what I could not but expect) *obloquy* and *ill-will*. But my interference, however painful and disadvantageous to myself, was not totally without good effect to the publick, perhaps to both churches: for my publication is assigned by the court of Rome, as the cause of an alteration in the oath taken by Roman Catholic bishops. For proof of which, and the disavowal of several offensive tenets, I refer you to the original letters from that court, of the 23d of *June*, 1791, to the Roman Catholick Arch-Bishops of *Ireland*; given at length

length in the pastoral instructions of *Doctor Troy*. But after such explicit declarations from publick authority, as well as individuals, I should think it unbecoming, unfair, and invidious to revive similar charges; however well founded I still think them, as they refer to former times. The Roman Catholicks of this day best know their own opinions. These would now become *foolish questions*, serving only to engender *strife*. As christians, we should rejoice that better opinions prevail; as Protestants, we should hail such approaches to reformation; as citizens, we should stretch forth to those who profess these doctrines, the right hand of fellowship.

If such be the duties of every Protestant, they are eminently your's, as ministers of a protestant church; who should be, on all occasions, *ensamples to the flock*; to whom
your

your respective congregations will naturally look up, on this national change. It is incumbent on you to keep up the most cordial intercourse with the Roman Catholick clergy of your respective parishes, the better to effect the great object (which you have in common) the promotion of piety, good morals, and public order and charity; and by that example to lead your parishioners to meet their Roman Catholick neighbours, in those various departments, into which they are now introduced, without discontent or jealousy, for the better execution of the several branches of our internal polity. You should exhort them to do credit to their profession by liberality of mind; allowing to the votaries of the Romish church the same privilege of private judgment, which the founders of protestantism asserted for themselves, when they separated from that communion. You should
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exhort them to contend with the Roman Catholic, not from enmity but emulation, to aim at superiority, not by reviling or undervaluing, but by excelling him ; by being better citizens, and better christians. In this glorious career, they who are thus contending for the prize, will not only improve themselves, but learn to love and to esteem each other. To esteem their competitor the more for that very opposition, which is dictated by zeal for religion, and conducted by it's spirit. When *Paul* withstood *Peter* to the face, and charged him publicly with inconsistency, did either of them therefore withdraw from the other the *right hand of fellowship* ? No. They differed about the necessity of perpetuating the works of the law, but they united in preaching and practising the virtues of the gospel. They separated for their respective provinces of instruction, but they co-operated in propagating

ting the true religion in works of charity, *in remembering the poor*. These things are written for our instruction, and it is my duty to impress them on your minds. I am persuaded, that you are all sensible of these truths; and that you all feel the same disposition that I do, to conciliate the affections of our Roman Catholick brethren, and to forward that great object of the Legislature,—a cordial union.

BUT at this our first meeting, after the new regulations, it appears to me highly expedient for us to mark, that such are our opinions on communication with each other, and that we are determined to hold a conduct correspondent to them.

HOWEVER, at the same time that we are affectionately disposed to the man, we are still
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to guard against the errors of his church. We must not sacrifice to personal or political consideration, *the truth as it is in Jesus*. Eph. iv. 21. While we are seeking *peace on earth, and good will towards men*, we must not neglect *the glory of God on high*. You engaged severally at your ordination “with all faithful diligence to banish and drive away all erroneous and strange doctrines, contrary to God’s word.” And this diligence, exerted with delicacy and discretion, is so far from being incompatible with *love amongst all christian people*, that the glory of God cannot be promoted with full effect, but by cultivating peace on earth. But I am the more earnest to enforce the duty of holding fast the truth, on account of that indifference about religion, which pervades the higher classes in several parts of *Europe*, and is the shameful characteristick of the present age. Under the name of philosophy,

phy, which it has arrogantly usurped, it has introduced atheism into a neighbouring kingdom; and what has been the consequence? That distinguished nation, long a pattern to the world for arts, for literature, for police, for suavity of manners, for enthusiastic loyalty (carried to excess) now holds forth a warning to mankind, by a sudden, unexampled reverse of character. Without subordination to law, without regard to justice, without order and decency in their councils, without the ordinary feelings of humanity, they have at last completed their infamy by a formal murder of their King, one of the most benevolent princes, and the least tenacious of prerogative, that ever filled their throne. Such are the triumphs of vain philosophy! —such is the folly of him, who is wise above that which is written, who is wise in his own conceit! Nor does the evil end here. This

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unhappy nation having exhibited a phænomenon of impiety, a guilt unknown even to the pagan world, that of a legislature rejecting all dependence on the providence of God, is probably preparing itself to become a striking example of his judgments. I feel, that I am entering into a subject, which requires great reserve. I am sensible, that we should proceed with caution and with awe, when we presume in any degree to anticipate by our speculations, the measures of omniscience, *to lift up as it were, the veil of the Holy of Holies.* But when we reflect on the danger imminent to the happiness temporal and eternal, of the human race, from the progress of this unprecedented, and most formidable species of impiety, a *national* irreligion, it seems not improbable, that the gracious providence of God should interfere, to stop the contagion. The magnitude of the case seems not unworthy of

of the interposition of the Saviour of mankind, who laid down his life for their redemption; for if such doctrines prevail universally, *in vain has Christ died*. And this speculation is countenanced by fact. That great kingdom, lately so flourishing, is not only sorely afflicted by distraction and violence in it's councils; by discord, insurrections, rapine, and massacres in it's provinces; but alarmed by apprehension of famine within, and by the terrors of mighty hosts of enemies, excited by their crimes, which surround it without on all sides, to a degree without example in history. Does it not seem, that it's national impiety is bringing on a national visitation; though the ultimate happiness of individuals is doubtless reserved for the distributive justice of omniscience? May these events answer the gracious purposes of divine providence! May they serve to warn us, and all other

other nations, that righteousness alone exalteth a nation, and that a people cannot be *happy* (even in this world) *who have not the Lord for their God!*

THESE considerations naturally lead us to review the state of religion in our own country; and the difficulties, as well as duties arising therefrom, to us of the clergy. They lead us to reflect, and we cannot reflect too often, that whilst we are attending to the spiritual welfare of individuals, as pastors of the flock, we really act as watchmen, for the political security of the state. Now in these kingdoms (God be praised!) we do not find the same avowed rejection of all respect for the supreme being. It does not pollute our national proceedings, which constitute, what is in strictness, the national character. We have too in our sovereign, an edifying example

ple of regular devotion. But still, divine ordinances are more neglected in these, than any other, parts of christendom. It is the stigma on our nation, throughout *Europe*, that an *Englishman* (an appellation common to the inhabitants of the *British* empire) has no religion: a censure which receives but too much countenance from our manners, especially in the higher classes. The churches are deserted generally by the men of rank and fortune; the sabbath is profaned by both sexes. Some of these perhaps flatter themselves, that without the form, they retain the substance of religion. But that is impossible. External piety is a necessary emanation of internal. The appearance may indeed exist without the reality, but the reality cannot exist without the appearance; for he who voluntarily exhibits the appearance of evil, is guilty of substantial evil. Now this evil is daily increasing, and,
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from the natural influence of the example of the great, rendering more and more difficult the discharge of our ministry : of our ministry, above that of the clergy of other persuasions, because it is more prevalent amongst the members of the established church, which comprizes the higher ranks, than amongst the laity of dissenting communions. And this difference is most striking amongst the Roman Catholics : all ranks of whom are very laudably observant of the ordinances of their church.

THERE is another evil daily gaining ground among us, which creates an additional obstruction to our pastoral exertions. Many, and those in great stations too, who do not neglect the forms of our religion, yet from the affectation of an enlarged mind, profess an indifference about speculative opinions and
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modes of worship, till at last they bring themselves to entertain a careless idea of the equality of religious persuasions. A misapplication of the term *liberality*, which, instead of being confined (as it ought) to the treatment of persons, is now extended to the appreciation of systems, has much contributed to the propagation of this error; an error in it's first conception, absurd and impious; in it's effects, fatal to all religious principles. Is there, in reason, no superiority of truth above falsehood? Is there no religious importance in those truths, which the supreme being has thought it expedient to reveal? Is it of no consequence in what manner we address the majesty of God? Whether we insult him by a mode, which he has expressly forbidden, or render his worship revolting to common sense by childish ceremonies? This equalizing system originates in indifference, and too frequently

frequently terminates in contempt, for all religion. It directly criminales the principle of the reformation; for, if all religions are equal, separation from an established one cannot be justified. But though this crude notion may satisfy the unthinking, may answer the plans of a very superficial statesman, and correspond with the dreams of a very visionary one, yet, my reverend brethren, “we have
 “not so learned Christ.” *Jude* iii. We must *earnestly contend for the faith once delivered to the saints*. And though this fashion of the day adds to our difficulties, let us not be discouraged. We read that of old “not many
 “wise after the flesh, not many mighty,
 “not many noble were called;” yet that God, “choosing the weak things of the world
 “to confound the mighty, made foolish the
 “wisdom of the world.” Under this providence we act; but we are not (now) to expect
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a supernatural support. Human means are within our reach, in this stage of the christian church, and we must avail ourselves of them.

WE must, in the first place, be diligent to qualify ourselves for the service of the church by study; that we may be able to put “to silence, and convince the gainfayers:” whether their opposition be to the christian faith in general, or to the particular professions of the church, in which we minister.—From the increased intercourse with those who differ from us, more frequent occasions will probably occur to render “a reason for the hope that is in us.” I do not mean that we should obtrude religious controversy into common conversation. Such discussions tend only to *engender strife*; for seldom can there be expected, in the several members of a mixed
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company, capacity, attention, and temper suited to them. But they may be forced upon you; and, as a bad defence would injure a good cause; to be incompetent to the indispensable duty of your office, would be not only a disgrace, but a crime. The zeal of your opponents will call forth, on various and interesting occasions, all your powers of defence; a zeal not arising merely from a love of abstract truth, but from a conviction that there is no salvation out of the pale of their church. This is an article of their faith; they scorned on the late occasion to disavow it; and it is strongly urged by one of their eminent divines (*Dr. Troy*) in his pastoral instructions, published in the beginning of the present year. As some of you may not have seen that publication, I shall cite his words, in order to put you the more on your guard. “The doctrine of exclusive salva-
 “tion,

"tion," says the learned writer, *page 67*,
 "being grounded on the infallible word of
 "God, is equally admitted by protestants,
 "presbyterians, and Roman catholicks; nor
 "can it possibly be controverted by any one,
 "who acknowledges the scriptures as a rule
 "of faith. The spirit of profelytism is a ne-
 "cessary consequence of it, and if more ope-
 "rative amongst catholicks, than other de-
 "nominations of christians, they have the
 "merit of greater consistency and adherence
 "to principle. Charity impels them to bring
 "the strayed sheep to the only one safe fold,
 "in which they conceive themselves com-
 "prchended. Protestants, and other chris-
 "tian sects, if under the same impresson,
 "should act in like manner. No greater cha-
 "rity can be exercised; but this spirit of pro-
 "felytism if charitable, is mild and persua-
 "sive." These are his words, and you must
 observe

observe, that none can be more decisive of the faith of Roman catholicks on this point; more fairly declaratory of the danger, against which it is your duty to provide; and at the same time, more expressive of that disposition to peace and good will amongst christians, which I have been recommending to you to cultivate. They reflect honour on the learned author. They mark consistency in his principles, a manly candour in his avowal, and mildness to those who differ from him. Such opponents should be met by us with equal meekness; at the same time, with precautions for defence, proportioned to the zeal, with which it is declared that we are to be attacked. The danger to our flocks from this quarter, makes a formidable addition to the difficulties of our ministry.

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BUT having quoted the words of this writer, it is incumbent on me (before I return to the general object of this charge) to obviate the assertion, that "the doctrine of exclusive salvation is equally admitted by protestants," meaning those of the established church. We do not admit it. He cites in proof the 18th of our articles, but he misunderstands it. It will not be amiss, for the sake of some of my younger brethren, to explain it's meaning. Our church asserts in that article, "that they are to be accursed, that presume to say, that every man shall be saved by the law or sect which he professeth." And it says rightly. He will not be saved by virtue of that faith; as the christian is by virtue of his faith in Christ. But the article does not in any sort imply, that he cannot be saved *in* that sect. No. He may be saved *though* a *Heathen* or a *Jew*, but he

he is not saved *by virtue* of paganism, or even by the law of *Moses*. *Dr. Troy* therefore, misapprehended the article, when he charges (as he does, *page 64*) that “it excludes from salvation, not only *Deists*, *Jews*, and others “who do not believe in Christ, but likewise “those who do not believe his doctrine.” The article was solely intended to oppose the monstrous idea (now become almost fashionable) that all religions are on a level.

THE condemnatory clauses in the *Athanasian* creed, are likewise adduced in support of this charge. But, on examination, this proof will likewise fail. For, as bishop *Burnet* truly “says, “these expressions are only to be understood to relate to those, who having the “means of instruction offered to them, have “rejected them, and hardened themselves against them.” Now this may be the case from a variety

a variety of dispositions, all deservedly incurring the divine displeasure; from carelessness, a contemptuous rejection of all mysteries, or the strange notion above stated, that all speculative opinions are indifferent, or so nearly equal, that they are not worth investigation. In this sense only the condemnatory clauses are tendered for subscription; and in this sense only, they are subscribed. We are surely entitled to the same candour, which we shew to the Roman catholicks—to *know best our own opinions*. And, we are ready to declare, that we do not hold as an article of our faith, that there is no salvation out of the pale of our church. When the Roman catholicks are ready to make a similar declaration, the members of the two churches will be on the same footing with regard to other christians. But I must observe, that the toleration, which we profess and practice, is the strongest evidence, that we

we suppose a man may be saved *in* any sect; for how can toleration to opinions incompatible with salvation, be justified?

I TRUST that you will not think these observations remote from the subject of my address, as they tend to take off an imputation on the protestant church, which might occasionally embarrass a young clergyman in the course of his communication with such, as have received that impression; and might add to the difficulties of his pastoral duty.

BUT, my reverend brethren, by far the greatest embarrassment that can occur, even to those of the longest experience, will be found to arise from the late regulation, allowing the intermarriages of parties of different persuasions. This will open a new scene of duty, demanding the utmost vigilance, and
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the most consummate discretion. How far it is calculated to promote conjugal happiness, to unite the efforts of the parents in the education of their offspring, and to preserve the respect due from the children to both their parents ; how far it is calculated to improve, or to impair, their domestick virtues, which are the principal sources of human happiness, it befits us not ; for it is too late to enquire. The law of *Moses* proscribed the intermarriage of *Jews* with *Pagans*, in the severest manner. Intermarriages of *Catholicks* with *Heretics*, have been reprobated by the See of Rome, and stiled *connubia detestanda*. Our legislature has hitherto forbid such unions under heavy penalties. The body of christians, called *Quakers*, a society distinguished by the prudence of it's internal regulations, has taken every precaution, and made repeated orders to prevent them. Our present Gover-

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nors have thought otherwise. But what other effects soever may be produced by this measure, one is obvious. It lays the clergy of both persuasions under the greatest difficulties, with regard to their conduct in families so circumstanced. The Roman catholick, by the legal prohibition of endeavouring to make profelytes; the protestant (who is under no legal restriction) by the delicacy of interfering between husband and wife, parent and child. It is not, however, our office to discuss the law, but to act under it in the most circumspect; but at the same time the most conscientious manner. Such connexions will certainly be made; and the Roman catholick spirit of profelytism will as certainly take place with regard to the protestant party, and the offspring of the marriage. What then are we to do? Are we to stand by, as indifferent spectators of the perversion of our flocks?

flocks? Are we to be regardless, whether the rising generation, is educated in the erroneous doctrines of the church of Rome, which we engaged at our ordination, as much as lieth in us, to banish and drive away, and in a persuasion adverse to the religion of the state, the interests of which are committed to us by the constitution? Would such a conduct be consistent with fidelity to the trusts reposed in us by God and our country? Certainly not! No subordinate considerations can be admitted. We cannot give up the purity of religion; we cannot betray the national church. We must interfere; but it must be done with tenderness, and with caution. Great (very great) discretion will be requisite to prevent such interference from laying the foundation of family discord; or of a degree of contention with the Romish clergy, which might impair, in some instances of irritable tempers

tempers in the parties, the desired fraternal union. The latter evil, however (it is to be hoped) may be avoided. They cannot, with consistency, take offence at us for the conduct which they adopt; or with candour blame us for that zeal, for (what we think) the truth, which we applaud in them. They cannot but think it the indispensable duty of us, the clergy established by the state, to preserve the church committed to our care, which is manifestly interwoven with the civil constitution. We pursue the same end; the purest form of christianity. We differ in the choice. Let us contend with a temper consistent with the general tenor of our faith. Let us “forbear one another.” We shall be bad advocates for our interpretation of the letter, whilst we are counteracting the spirit of the gospel.

I HAVE

I HAVE pointed out the principal difficulties in the discharge of your duties, which arise from publick manners and opinions; I have suggested the effects likely to be produced by the late regulations, which appear to me calculated to create further difficulties; and when, in addition to these internal embarrassments, your external situation is examined; when it is considered that your number is by no means proportioned to the extent of the country; that many of your parishes are unprovided with churches to convene your people for the purposes of instruction and religious worship, and many more are destitute of glebes, the pastors of which are, of course, driven to seek for residences situated inconveniently for their duty. I may venture to assert, that there is no national clergy in *Europe*, whose pastoral duty is discharged under circumstances so disadvantageous.

geous. I cannot doubt but our lay brethren, (our rulers especially) are sensible of these our disadvantages; and that their candour makes every reasonable allowance for them, when they are appreciating our conduct. At the same time, you should consider, that there is no body of clergymen in *Europe*, so much called upon to be conversant in controversial divinity; from the variety of dissenting sects, the uncontrolled liberty of the press, as well as private conversation, and the spirit of proselytism avowed by the most numerous body of dissenters; a spirit, which actuates their laity as well as clergy, in a manner deserving the imitation of protestants. In some parts of *Germany*, indeed, the inhabitants are divided in like manner, by different persuasions in religion; but in each of them, the established church is effectively (though improperly) fenced by the restrictions of the press. Theological

logical studies therefore, and pastoral diligence (the duty of all clergymen in all situations) are particularly necessary to render you respectable and useful. You should likewise consider, that the publick endowment, attached to your order, is most liberal, and add to the impulse of duty the spur of gratitude. The publick bounty is likewise annually extended to assist in providing churches and glebe-houses. Though, therefore, you must be sensible, that your task is very difficult, and that every exertion on your part is necessary, yet, you must feel that every exertion is indispensably due to the flock, who are taxed for your support, to your own consciences, to your country, and to the empire. Great indeed, is the extent of that variety of mischief, which must result from any remissness on your part. No one can be so short-sighted as not to discern it, who is capable
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of comprehending the connexion between the civil and ecclesiastical constitution, between this kingdom and *Great Britain*. It is neither necessary nor proper (on this occasion) to enter into detail. Your situation is most important; your duties are very arduous; your circumstances are in the highest degree critical: your exertions should be proportioned. I have dwelt on your difficulties, not to dismay, but to animate. For your very difficulties (such is the deep wisdom of divine providence!) may be rendered the sources of success: your danger, the harbinger of your triumph. A superior degree of study (become more and more necessary) will furnish strength of argument; a superior degree of pastoral diligence, will draw a candidness; liberality

liberality of manners will ensure a favourable attention to it. The truth will have a fair trial; and I doubt not, under the blessing of divine providence, will finally prevail.

THE END.



